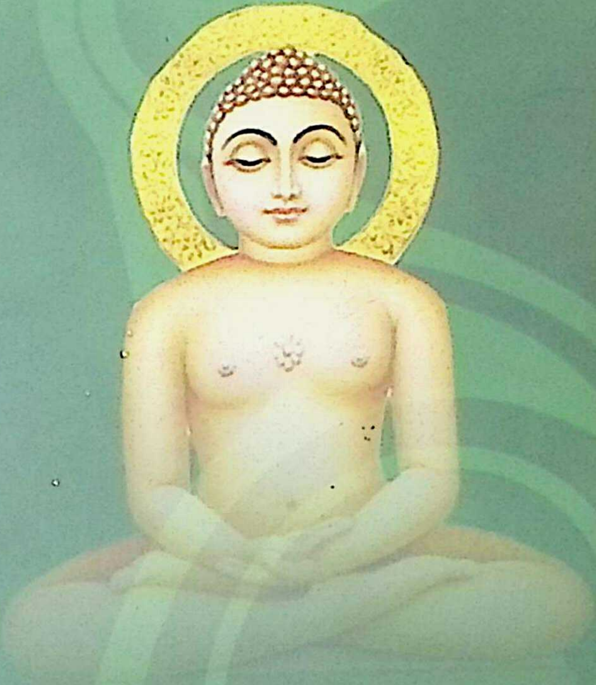

An Introduction to Jainism

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Mukhya Niyojika Sadhvi Vishrut Vibha

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by
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Preface

In 1973, Ācārya Śrī Tulsi, accompanied by his order, was at Hisār (Hariyana). One afternoon, he was busy with editing work on the Jain Āgamas. Suddenly, a tall man with a beard and wearing 'Khādi' clothes, came there. He was Kākā Kālelakar. Ācāryaśrī was surprised to see him. He asked him, "How come you are here in such scorching heat?"

Kākā Kālekara said, "Ācāryajī! I have come here today to express my utter disappointment in stupor of the Jain society for not paying attention to spreading Jainism which has the richest heritage replete with universal values and based on scientific principles. The Jain "Doctrine of "Anekāntavāda" (Non-absolutism) which is so relevant today, if propagated well could solve many of the burning problems of the age. "

Kākāsāheb further said. "I have specially come to you to request you to do something concrete in this direction. I consider that the Jain Dharma has the potential to become Viśva-Dharma—Universal Religion. Its principles are certainly beneficial for all of humanity."

Ācārya Śrī Tulsi agreed with Kākā Kālekar's statement that Jain society was really in a deep slumber in this regard. He assured Kākāsāheb that he would ponder over this matter.

As a result of this lack of propagation, the Jain Religion has remained confined to India. But, now some Ācāryas are making efforts to spread it throughout the world. At present, a number of Jains live abroad. Many of them reside in the U.S. and the U.K. Jains living there are very conscious about their younger generation. As a result, several Jain Organisations have evolved to coordinate the activities of Jain Society in a systematic manner. One of the works they have started is to help retain the 'Jain Sanskāras' in their youths.

I too had the opportunity to travel to the U.S., the U.K. and many other countries as a Jain Samaṇī. There, I tried my best to explain the tenets of Jainism to the youngsters. At that time, I felt that it would be very useful if I could write about the principles of Jainism in brief. However, a long time has elapsed since then. Now, I have fulfilled my cherished desire and thus this booklet An Introduction to Jainism is in your hands.

Whatever I have learnt from my Mentors, His Holiness Ācārya Śrī Tulsi and His Holiness Ācārya Śrī Mahāprajna, I have tried to put down in easy language in a lucid style. I have no words to express my gratitude to them.

I am extremely grateful to Muni Śrī Mahendra kumārjī for his hearty help in making this book presentable.

Bidāsar (Rajasthan) Sādhvī Viśrutavibhā
5th Februray. 2009

History and Tradition

Indian culture can be categorized into two broad groups—

1. Brāhmaṇa (Vedic) culture

2. Śramaṇa culture

The philosophical schools of Mīmāṅsā, Vedāṅta, Nyāya and Vaiśeṣika fall into the first category. The philosophical schools of Jainism, Buddhism and the Sāṅkhya tradition belong to the Śramaṇa culture.

The Jain Religion has existed since the pre-historic era.

According to the Jain tradition, twenty-four Tīrthaṅkaras appear in every semi-cycle of time. Lord 'Ṛṣabha was the first Tīrthaṅkara. The period of 'Ṛṣabha cannot be ascertained historically. Traditionally, Lord 'Ṛṣabha was the sponsor of the present age and the founder of Human Culture. His life-sketch has been described in detail in Śrīmad Bhāgavata. He was the first king of the era. For a long period, he ruled the people and was the pioneer of social and political systems. After entrusting the social and political responsibility to his successors, he became an ascetic. He undertook severe penances and attained Right Knowledge. He became omniscient. He was the first propounder of the doctrine of soul. He sponsored the Tīrtha and became Tīrthaṅkara. Thus In the linage of 24 Tīrthaṅkaras, the first Tīrthaṅkara was Lord 'Ṛṣabha and the 24th Tīrthaṅkara was Lord Mahāvīra. The twenty-two Tīrthaṅkaras belong to the era before recorded history, whereas the 23rd Tīrthaṅkara Pārśva and the 24th Tīrthaṅkara Mahāvīra were historical persons. Tīrthaṅkaras were self-enlightened and showed the path of enlightenment to others. Every one of them was a master of self-consciousness. Being self-enlightened, none of them were followers of others. This is why a Tīrthaṅkara is a pioneer of religion, and is also termed as Jina, Vitarāga, Arhat, Sarvajña etc.

Lord Pārśvanāth, the 23rd Jain Tīrthaṅkara, lived in the 8th century BC. This was the time when the Upaniṣads were being composed.

The 6th century BC was an epoch making century. Some of the legendary figures such as Lord Mahāvīra and Buddha (in India), Lao-Tse and Confucius (in China), Pythagoras (in Greece) were born in this century.

Some scholars believe that Mahāvīra took birth to reform the existing conventional religion. But this is a misconception. Mahāvīra was actually an independent religious leader. Undoubtedly, he refuted many of the perverted beliefs of the prevalent religion and stressed spirituality, the heart of religion. He was born to the parentage of Kṣatriya, Siddhārta and Queen Triśalā on Caitra Śuklā 13 (30th March) 599 BC at Kṣatriya Kuṇḍa Grāma which was a suburb of the Vaiśālī Republic. At the age of 28, his parents passed away.

After the demise of his parents, Mahāvīra aspired to be an ascetic. He sought permission of his elder brother & his uncle. Both of them counseled him to wait for some more time. Mahāvīra could not disregard the wishes of his family. He stayed with the family for the next two years, but he continued his spiritual practices.

Then he renounced the household life and went to the nearby forest where he was initiated as a 'Śramaṇa' (ascetic). He lived the life of a householder for thirty years and that of a sādhaka (ascetic in pursuit of spiritual beatitude) for twelve and a half years. His period of sādhnā came to an end with the attainment of Kevaljñāna (omniscience). Lord Mahāvīra now came to perceive and know all reality directly. His consciousness was free from every kind of obstruction. The dividing line between the knower and the known had disappeared. He had a direct perception of his own self as well as the entire world. Then he lived and worked in the midst of people and showed them the way to peace.

Lord Mahāvīra breathed his last in 527 BC while sitting in the paryaṅkāsana (a yogic posture of sitting cross-legged), practising meditation on the soul, on the 30th day (dark night) of the month of Kārtika (November). That day has become the Jyoti Parva (the yearly festival of "Dīpāvalī)".

Jain Religion : Nomenclature

In the Jain canonical texts (called Āgamas), the adjective 'Arhat' is appended with Lord Ṛṣabha. The religion propounded by the 'Arhat' is known as the 'Ārhata Dharma'. This is the ancient name of the Jain religion. In ancient Vedica literature such as the Padmapurāṇa, Matsyapurāṇa, Śivapurāṇa etc., we find the allusion to the Ārhat Dharma.

The term 'Arhat', continued to be in vogue till Pārśvanātha. Lord Mahāvīra was more popularly known as 'Śramaṇa Bhagavān'. During the time of Mahāvīra, the word 'Nirgraṅtha Pravacana' was in vogue for the Jain Religion. In the period of Mahāvīra and for two centuries after his emancipation, 'Nirgraṅtha Pravacana' remained prevalent. Later on in the 3rd and 4th century, the term 'Jain Religion' came into existence. Mahāvīra being the last of 24 Tīrthaṅkaras, a new pattern seemed to have set in and its followers were thereafter called 'Jains'. At present, the word 'Jain Religion' denotes the complete tradition and teachings of the Tīrthaṅkaras.

The teachings of the 'Jina' are the foundation of the Jain Religion. One who has faith in teachings of the 'Jina' and who practises them, is called a Jain. As the Buddhist religion was sponsored by Buddha and Christianity was sponsored by Buddha and Christianity was sponsored by Jesus, so also the religion, sponsored by the 'Jina' (Arhat), is called the Jain Religion. As the followers of Śiva are called 'Śaivas', the followers of Viṣṇu are called 'Vaiṣnavas', so also the followers of the 'Jina' are called 'Jains'.

Christ, Śiva and Viṣṇu are personal names. But the term 'Jina' does not relate to any person. The Jain religion does not believe in worshipping an individual. It worships the real qualities of a soul who has attained the state of Jina, i.e., one who has destroyed the veils of Karma that obscure knowledge, intuition and the power of the soul.

Organization of the Monastic Order

The Monastic Order of the Jains was governed by self-discipline. It was divided into nine gaṇas or sub-divisions. Eleven gaṇadharas directed these sub-divisions. Seven sub-divisions had a single head each. Indrabhūti, Agnibhūti, Vāyubhūti, Vyakta, Sudharmā, Maṇḍita and Mauryaputra were the Gaṇadharas of the first seven gaṇas respectively. The remaining two were governed by two gaṇadharas each. Akampita and Acalabhrātā were the heads of the eighth, and Metārya and Prabhāsa of the ninth.

The great nun, Candanabālā, headed the nun order. Inspired by the teachings of Mahāvīra, men and women belonging to all the castes, families and classes also became initiated as members of the order. Several queens of Śreṇika, the Emperor of Magadha, were initiated as nuns. Many other queens, princesses and wives of the feudal lords and merchants also joined the order of nuns. The head nun Candanbālā was herself a princess.

At the time of Mahāvīra, the administration of the order was in the charge of several office-holders.

1. Ācārya — He directed the organization and taught the sūtra (text of the scriptures) and their meanings to the monks and nuns.
2. Upādhyāya — He was responsible for imparting knowledge.
3. Sthavira — He was responsible for the spiritual progress of the initiated monks.
4. Pravṛtini — She looked after the nun affairs.
5. Gaṇī — He led the small groups of monks.
6. Gaṇadhara — He managed the journeys on foot undertaken by nuns.
7. Gaṇāvacchedaka — He looked after the spreading of the mission and the development of the order.
8. Pravartaka — He looked after the management.

The monks and nuns holding different posts fulfilled their responsibilities. The administration of the monastic order was run on the pattern of the republican state.

Universe

Jainism has dealt elaborately with cosmology. According to it, the universe is composed of six substances:

1. Dharmāstikāya (the medium of motion).

It enables jīva (soul) and pudgala (matter and energy) to move just as water helps the movement of fish. But it acts only as a passive medium. Without dharmāstikāya no movement is possible.

2. Adharmāstikāya (medium of rest or non-movement).

It enables jīva and pudgala to remain at rest just as the shadow of a tree gives assistance to a traveller for taking rest. It is also a passive medium. Without adharmāstikāya, no substance can remain at rest.

Dharmāstikāya and Adharmāstikāya do not force or motivate anyone to move or to remain at rest.

3. The function of Ākāśāstikāya (space) is to provide room for every substance.

It accommodates all the substances in the universe. It is of two types—

(A) Lokākāśa (cosmic)
(B) Alokākāśa (super cosmic)

Lokākāśa (cosmic) — Space which accommodates other substances is called loka. The height of lokākāśa is fourteen rajjus. In space, it resembles the shape called supratiṣṭhika saṃsthāna which is explained as follows—

One bowl placed upside down at the bottom, the second bowl placed with the face upward, the third one placed upside down upon the second. The resultant configuration is the shape supratisthika sanṣṭhāna.

Lokākāśa is divided into three parts:

(a) Lower
(b) Middle
(c) Upper

Jain cosmology gives detailed mathematical calculation of the dimensions of cosmic space.

Alokākāśa

On account of the absence of the media of motion and rest outside cosmic space, the space there remains empty and pure. It is called aloka. It is eternal, infinite and formless. There is nothing in it except space.

4. Pudgalāstikāya (physical order of existence or matter).

What is possessed of touch, taste, smell and colour is called pudgalāstikāya. It has form, so it can be experienced. It has the capability of association and dissociation.

5.Jīvāstikāya

The defining characteristic of Jīvāstikāyas is consciousness.

6. Kāla

It assists in bringing about the changes in the modes that take place in the universe. It is eternal, formless and infinite. It is only a conceptual substance.

These are the six fundamental substances in the universe. Jain philosophy believes that all the basic substances of the universe cannot be created out of nothing. Hence, all substances of the universe have always existed. They are eternal, only their modes change. The universe has no beginning and no end. Nobody created the universe, nobody protects it and nobody will bring it to an end.

The Existence of Pañcāstikāya

Apart from Time, five of the above six substances are in the form of Astikāya. Here is an interesting event depicting the nature of these five Astikāyas.

Once upon a time Lord Mahāvīra was staying at Rājagṛha. There were many philosophers residing in the vicinity. They imbibed the theory of Pañcāstikāya propounded by Lord Mahāvīra. They learnt that there are four Astikāyas that are formless and Pudgalāstikāya which has form. Four of the Astikāyas are insentient and one (soul) is sentient. They were very curious to know more about the invisible Astikāyas.

Once Madduka, a devotee of Lord Mahāvīra, was going to Rājagṛha in order to visit him. Kālodayi and other philosophers saw Lord Mahāvīra, and discussed among themselves and decided to find an answer to their queries. They asked Madduka, "Your Lord has propounded five Astikāyas, do you know them?"

Madduka — If they function together, only then will I be able to know them.

The philosophers were not satisfied with his answer. They said disappointedly, "Madduka! what kind of a devotee you are? You don't even know such a simple thing?"

Madduka did not react to their comment and solved their queries using logic.

Madduka — Is the air blowing?

Philosophers — Yes, it is.

Madduka — Can you see the wind?

Philosophers — It is impossible to see the wind.

Madduka — Can you smell anything?

Philosophers — Yes we can.

Madduka — Can you see the particle of smell?

Philosophers — It is not possible to see them.

Madduka — Is there fire in wood?

Philosophers — Yes, there is.

Madduka — Can you see the fire inside the wood?

Philosophers — It is not possible to see fire inside the wood.

Madduka — Is there anything beyond vision?

Philosophers — Yes, there is.

Madduka — Can you see it?

Philosophers — It is not possible to see it.

Madduka — The extra-sensory perception of most of us is not developed. Just because we do not know about or see certain objects, it does not mean that they do not exist. Whether we are aware of pañcāstikāya or not, the principle of pañcāstikāya propounded by Lord Mahāvīra is true.

Reality (Sat)

Reality, that is, everything that exists, is possessed of three characteristics viz., utpāda (origination), vyaya (cessation) and dhrauvya (persistence). A reality is that which has all these qualities.

The question arises here as to how origination, cessation and persistence can occur in one reality, as all of them are opposed to each other. How can origination and cessation maintain the permanence of reality? How can permanence can take place in origination and cessation?

One can understand it through the illustration of gold. Gold is a metal which has some specific qualities. You can easily transform a golden necklace into bangles. During this transformation of necklace into bangles, the necklace loses its form and takes the shape of bangles. Yet the quality of gold continues to persist. The whole existence is combined form of this trinity.

God

The concept of God in Jainism is understood in a quite different way to most other religions. According to Jainism, God is not one, but rather an infinite number of Gods. Some say that Jainism is an atheist philosophy, because it does not believe in 'God'. According to them, an atheist philosophy is that which does not believe in 'God' and since Jain philosophy does not accept the existence of God, it must be atheist. But this is not true. Jainism believes in the soul, karma and rebirth and also 'God' but not as a creator, protector and destroyer.

According to Jainism, God possesses infinite knowledge, infinite power and infinite bliss. Jain philosophy believes that the 'ātmā' (soul) in its purest form is God. We all have the potential to become God.

God is not a separate entity from us. We have Him within us. In endeavouring to realize Him we can attain the state of God.

Jain philosophy believes that there are an infinite number of souls in this world and all of them are independent of each other. All have the potential to develop themselves into God.

This central idea of Jainism is different from the belief of many other religions in the sense that a 'believer' according to Jain terminology does not try to reach a particular 'God' treating him as a different entity to himself. It is through 'puruṣārtha' that each soul can attain the highest state of perfection which is signified by the term God. Also, after the attainment of one's Godhood, one does not become absorbed in some other greater entity, but becomes a God equivalent to other Gods (i.e., Siddhātmās).

Time-wheel

The time-wheel is a symbol of the ascending and descending order of this universe. When the wheel of time moves in the descending direction, the geographical condition, human civilization and culture degenerate and when the wheel of time moves in the ascending direction, the geographical condition, human civilization and culture evolves.

The movement of time in the descending direction is called 'Avasarpiṇī' and the movement of time in the ascending direction is called 'Utsarpiṇī'.

During 'Utsarpiṇī' there is evolution, during 'Avasarpiṇī' there is degeneration. The processes of evolution and degeneration occur collectively, not individually.

The extreme point of 'Avasarpiṇī' is the starting point of 'Utsarpiṇī' and the end of the 'Utsarpiṇī' leads to the birth of 'Avasarpiṇī'.

Each 'Utsarpiṇī' and 'Avasarpiṇī' has six divisions called 'Ārā'.

The six Ārās of 'Avasarpiṇī' are:

1. **Suṣama - Suṣamā** (Extremely splendid)
2. **Suṣamā** (Splendid)
3. **Suṣama-Duṣamā** (More splendid, slightly troublesome)
4. **Duṣama-Suṣamā** (More troublesome, slightly splendid)
5. **Duṣamā** (Troublesome)
6. **Duṣama-Duṣamā** (Extremely troublesome)

The six Ārās of 'Utsarpiṇī' are:

1. **Duṣama-Duṣamā** (Extremely troublesome)
2. **Duṣamā** (Troublesome)
3. **Duṣama-Suṣamā** (More troublesome, slightly splendid)
4. **Suṣama-Duṣamā** (More splendid, slightly troublesome)
5. **Suṣamā** (Splendid)
6. **Suṣama-Suṣamā** (Extremely splendid)

Creation

Many questions have been raised about Creation: Who created this world? When and how did it take its shape? What is the basic substance that it is made of? How does it sustain itsself when there is a constant process of change? Different philosophical schools have answered these questions in their own way. Jain Philosophy has also discussed the problem of creation.

According to Jain Philosophers, the world is not a creation of any being called God. It exists in infinity and it will remain forever. Creation neither solely consists of the physical order of existence nor solely of the non-physical (or psychical) order of existence. When these two interact, they take a certain form, which is this creation. It is beginningless. No new matter or soul can be added to what exists nor can anything be subtracted from it. The interaction of jīva & ajīva manifests itself in varied forms such as colours, shape etc.. It is due to the vyañjana paryāya of jīva.

Three Spiritual Gems

Jain philosophy is essentially a philosophy of emancipation. According to Jain philosophy, there are three factors leading to emancipation:

1. **Right faith**
2. **Right knowledge**
3. **Right conduct**

These three are spiritual gems for salvation. Right faith, right knowledge and right conduct separately cannot lead to emancipation. But the integration of these three can lead to it. Right faith is the foundation of our spiritual practice. By eliminatingfaith-deluding karma, one can develop the power of right faith or point of view

Simply understanding objective reality - the world of things-is not the goal of right knowledge. The primary goal of right knowledge is to know oneself. All living beings have knowledge, and one who has knowledge of the self can have knowledge of the objective world. Only through right knowledge can one make the distinction between consciousness and unconsciousness.

Right conduct involves practising mahāvratas great vows. The essence of right knowledge is right conduct. It means putting into practice the truth you have realized by right knowledge and inner experience. The three jewels together pave the path towards the ultimate emancipation which is freedom from the karmasaṃskāra, passions and the cessation of the influx of karmas.

Nine Categories of Truth (Tattvas)

All the philosophies of the world have different traditions and beliefs, and their own metaphysics - as does Jain philosophy.

A category of Truth means a real entity. Principally they can be classified into :-

1. Living being (Jīva)

2. Non-living being (Ajīva)

All the visible and non-visible substances of the world are included in these two.

These two can be further classified into nine tattvas—

1. **Jīva** (soul or sentient-being)
2. **Ajīva** (non-soul or non-sentient)
3. **Puṇya** (merit)
4. **Pāpa** (demerit)
5. **Āśrava** (cause of influx of karma)
6. **Saṃvara** (cause of stoppage of influx of karma)
7. **Nirjarā** (shedding off of karma)
8. **Bandha** (bondage of karma)
9. **Mokṣa** (emancipation)

1. & 2. Jīva and Ajīva

Jīva and ajīva are the two ultimate principles. The rest are consequential events which occur through the interaction between these two. Āśrava is the cause of the influx of karma. The Yoga Āśrava may be auspicious as well as inauspicious. When it is auspicious, it results in the bondage of puṇya and when it is inauspicious it results in the bondage of pāpa. The result of puṇya is to provide the soul with favourable and beneficial material conditions such as happiness and the like. Pāpa has two forms—one in the form of Ghāti Karma and the other in form of Aghāti Karma. The former results in unfavourable spiritual conditions, while the latter in unfavourable material conditions. When the Saṃvara occurs, there is a stoppage of influx of karma, which results in our awakening and developing consciousness. Nirjarā is a partial purification of the soul on the expulsion of karmic matter from the soul. Saṃvara and nirjarā both are the essential conditions for attainment of mokṣa i.e., emancipation. Mokṣa is the most important of all and is the ultimate goal of one's life. In this state, one becomes free from all kinds of bondage, external as well as internal.

Jīva and ajīva are the fundamental elements. The rest of the elements come under them. The states of jīva and ajīva keep changing but the qualities of consciousness and unconsciousness remain constant. For e.g., gold can be moulded into different shapes and sizes like bangles, rings etc. but its basic component (i.e., gold) remains the same.

3. & 4. Puṇya and Pāpa

Puṇya and pāpa are like wholesome and unwholesome food. When the quantity of wholesome food decreases and the quantity of unwholesome food increases, unhealthiness augments and healthiness deteriorates, and vice-versa. In absence of both wholesome and unwholesome food life comes to an end. Likewise, when puṇya decreases and pāpa increases, happiness decreases and sorrow increases, and vice-versa. A person attains emancipation when he is relieved from both puṇya and pāpa.

5. Āśrava

It is of five kinds:

1. Perverted belief (mithyātva)
2. Non-abstinence (avrata)
3. Remissness (pramāda)
4. Passions (kaṣāya)
5. Activities (yoga)

It is explained thus:

1. As is the inlet of a pond, the door of a building and the hole in a boat, so is the āśrava of a jīva.

2. As the inlet and the pond, the door and the building, the hole and the boat are one (i.e., not separate), so are āśrava and jīva.

3. That through which water flows in (the pond) is the inlet, that through which man enters in (the building) is the door and that through which water enters in (the boat) is the hole, similarly that through which karma enters in (the soul) is āśrava.

4. As water and inlet are two separate entities, man and door are two separate entities, water and the hole are two separate entities, so karma and āśrava are two separate entities.

5. That through which water flows in (the pond) is the inlet, but the water is not the inlet; that through which man enters in (the building) is the door, but the man is not the door; that through which water enters in (the boat) is the hole, but the water is not the hole, similarly that through which karma enters is āśrava, but karma is not āśrava.

6. Saṃvara

It is of five kinds:

(1) Right belief (samyaktva)

(2) Abstinence (vrata)

(3) Absence of remissness (apramāda)

(4) Absence of passion (akaṣāya)

(5) Total cessation of all activities of mind, speech and body (ayoga).

As the inlet of a pond is stopped, the door of a building is shut, and the hole in the boat is stopped, similarly stopping the cause of the influx of karma in the jīva is saṃvara.

7. Nirjarā

As the water of the pond is drained out through outlet, garbage in the building is cleaned out by sweeping the building and the water of the boat is emptied by some device, in the same way purging the soul of karma through an auspicious activity is 'nirjarā'.

8. Bandha

As oil and sesame seed, ghee and milk, metal and ore are inter-bound, so the inter-bond between jīva and karma is called bandha.

1. Question : Is there any beginning of jīva and karma?

Answer : No, because they were never created.

2. Question : Is it right to say that jīva came into existence first and karma afterwards?

Answer : No, because jīva cannot exist without karma within worldly existence, and one does not return to worldly existence after attaining salvation.

3. Question : Is it right to say that karma came into being first and jīva afterwards?

Answer : No, because some one has to indulge in action to give birth to karma and if there is no jīva, who will be the creator of karma?

4. Question : Is it possible that worldly jīva can remain devoid of karma?

Answer : No, because if worldly jīva is devoid of karma, then no action like that of binding karma or eliminating it through penance would be possible.

5. Question : When did jīva and karma start interacting?

Answer : Neither of them was before or after. Karma and jīva have been interacting since time immemorial.

9. Emancipation

Just as the oil mill is operated to separate oil from sesame seeds, churning is undertaken to separate ghee from buttermilk and fire is used to separate ore from metal, so also the jīva attains emancipation through penance and self-control.

Ātmavāda (Doctrine of Soul)

The Jain philosophy believes in the existence of‘soul’. Consciousness is an eternal characteristic of the soul. There are two types of soul:

1. Mundane Soul

2. Liberated Soul

Mundane Soul is known as ‘Baddha Jīva and Liberated Soul is known as Mukta Jīva. In the former state, the soul has to undergo births and rebirths, in the latter one, the soul is free from all kinds of bondage. In the mundane state, there is both evolution and devolution, where as in the liberated soul infinite knowledge, infinite bliss and infinite power prevails.

The jīva in the mundane state extends itself in the body, equivalent to the size of the body. The souls of an elephant and a tiny insect are however equal. The body of an elephant is huge and that of an insect tiny. The difference in the size of their bodies does not affect the equality of souls, each soul consisting of the same number of predeśas, which is definite.

Souls are infinite in number. There is no difference among them from the view point of consciousness. Infinite potentiality exists in each living being.

Karmavāda

Subtle particles of matter, belonging to Karma-vargaṇā capable of being transformed into different varieties according to the nature of activities, are called karma.

There are eight types of karma:

1. Jñānāvaraṇīya karma (knowledge-veiling karma) — It veils our knowledge.
2. Darśanāvaraṇīya karma (intuition-veiling karma) — It veils our intuition (that is the apprehension of the generic atribute in the very first instant of its perception).
3. Vedanīya karma (feeling-producing karma) — It causes the feelings of pleasure and pain.
4. Mohanīya karma (deluding karma) — It deludes the soul by distorting its faculty of enlightened faith and right conduct.
5. Āyuṣya karma (life-span-determining karma) — It determines the soul to have a fixed term of life in a particular realm of its worldly existence.
6. Nāma karma (body determining karma) — It causes the attainment of different material objects related with the body in the four realms of living beings (viz. hellish, animal, human, celestial)

7. Gotra karma (status-determining karma) — Due to this karma, one comes to possess high or low status in society.
8. Antarāya karma (obstructing karma) — It causes obstruction in the operation of the inherent powers of the soul.

(1) Knowledge-veiling karma is like a covering over the eyes. As the covering obstructs seeing, in the same way this karma obstructs knowing.

(2) Intuition-veiling karma is like a personal attendant of the king. As the personal attendant prevents visitors wishing to see the king, so also this karma does not allow the soul to have intuition i.e., the perception of generic attributes.

(3) Feeling-determining karma is compared with a sword with its edge smeared with honey. If one licks the sword, he will be delighted with the taste of the honey but at the same time his tongue will be slashed. Sātavedanīya karma is like the joyful experience of tasting honey. Asātavedanīya karma is like the painful experience of slashing of the tongue.

(4) Deluding karma is like drinking alcohol. A person consuming alcohol loses their sanity, in the same way due to the rise of deluding karma, a person has a perverted belief of Truth, and his conduct is vitiated.

(5) Life-span-determining karma determines the longevity of the embodiment of soul in a particular life. It is compared with shackles. As a man fettered with shackles is not able to free himself without breaking them, in the same way without enjoying the fruits of the āyuṣyakarma, a man cannot transmigrate from one life to another life and without annihilating the āyuṣyakarma, one cannot attain salvation.

(6) Body-determining karma is like a painter. As the painter paints different kinds of pictures, in the same way due to the rise of it, one receives different kinds of physical features.

(7) Status-determining karma is like a potter. The potter makes pitchers of various sizes, in the same way due to its arising, a person obtains a high or low status in society.

(8) Obstructing karma is like a store-manager of the king. Even after getting the permission of the king, a person cannot obtain a thing until it is supplied by the store-manager, in the same way on account of the arising of this karma, obstruction is created in getting objects.

The Jain doctrine of karma has dealt with the nature and process of karma elaborately. In brief we may say that there are two types of karma—

(1) Nikācita — Karma which will definitely arise and give its fruition without any change. In context of nikācita karma, it can be said that the law of such karma is definitely 'destined' and

hence, there is no other way to get rid of it except to undergo its good or evil consequences.

(2) Non-nikācita or Dalika — Such types of karma are amenable to change through the puruṣārtha of the soul, which means self-exertion in the form of penance etc.. Hence, it is possible to get rid of karma through the kṣayopaśama (elimination-cum-subsidence), upaśama (subsidence) and kṣaya (elimination), which are the result of self-restraint and penance. The changes in the status of karma may be in the form of udīraṇā (premature arising), saṃkramaṇa (transformation of the prakṛti (nature)), udvartanā (augmentation of the sthiti (duration)) and anubhāga (intensity) of karma), apavartanā (diminishing the stithi and anubhāga) etc.

Karma is undoubtedly a very powerful factor affecting consciousness; yet it is not whole and sole. There are other factors such as kāla (time), svabhāva (nature), puruṣārtha (self-exertion) and niyati (universal laws) which have their own effects on the destiny of the soul. All of them have a cumulative effect in deciding the future of the soul.

Doctrine of Leśyā

Leśyā is a very subtle level of consciousness, which is in the form of radiations. It is categorized into 6 types — Kṛṣṇa, Nīla, Kāpota, Tejas, Padma and Śukla.

Out of them, the first three leśyās are malevolent and the next three leśyās are benevolent. The benevolent leśyās are bright, smooth and warm. Malevolent leśyās are dark, rough and cold. The vibrations of malevolent leśyās are responsible for one's indulging in violence, lying, stealing, jealousy, sorrow, hatred and fear.

The vibrations of benevolent leśyās develop soothing feelings such as fearlessness, friendliness, peace, control over the senses, forgivness etc..

These six leśyās have six colors respectively—black, blue, gray, red, yellow and white. All our bhāvas (emotions) are influenced by the leśyās which transform themselves into benevolent and malevolent effects. Emotions and thoughts are different states of consciousness. Emotion is more intrinsic than thought and the endocrine system helps in creating it, whereas thought is related with the nervous system.

Emotions are of two types — auspicious and inauspicious. The colors play vital role in their creation. Leśyās of red, yellow and white colors are the cause purity of emotions.

In Jain philosophy, leśyā has been described in great detail. To understand this, the following illustration is helpful.

Six friends went into a garden. There they saw a Eugenia Jambolona (Jāmun or black plum) tree laden with ripe Jāmun fruits. The first friend said, "Let us uproot this tree and eat the Jāmun to our heart's content." The second one said, "What's the use of uprooting the tree? Only cutting the big trunks will serve our purpose." The third one said, "This is also not proper, our purpose can be served only by cutting the smaller branches." The fourth one said, "What's the benefit of cutting the twigs? Only plucking bunches of fruits will do." The fifth one opined, " Why pick bunches? Only plucking of the fruits is enough." The sixth one said seriously, "Why bother about all this? The quantities of fruits we require have fallen on the ground. What is the use of plucking so many fruits from the tree?"

Through this example we can understand the nature of leśyās. The emotions of the six persons are affected respectively with kṛṣṇa leśyā up to śukla leśyā.

Doctrine of Guṇasthāna

Fourteen stages of spiritual development of the jīva have been propounded based upon the purity of the soul attained through the gradual shedding of karma. These stages are called jīvasthāna or guṇasthāna. The fourteen guṇasthāna of the soul are:

1. Mithyādṛṣṭi — This is available to souls trapped in perverted belief. Such souls hold a perverse notion about Truth. In the first guṇasthāna, the minimum purity of soul is possible on account of the least supression-cum-elimination of Mohanīyakarma. The dṛṣṭi (belief) obtained through the minimum supression-cum-elimination is called Mithyādṛṣṭi and the soul possessed of such dṛṣṭi is also called Mithyādṛṣṭi.

The Mithyādṛṣṭi soul does not believe in the soul, the liberated soul, emancipation etc.; yet every soul is endowed with an iota of right understanding. Such understanding of a Mithyātvī is Mithyādṛṣṭi Guṇasthāna.

2. Sāsvādana Samyagdṛṣṭi — This state is not obtained while climbing up, but gained by the soul proceeding to Mithyātva, abandoning the Samyaktva. This state is comparable to a leaf which has started falling, but still has not reached the ground.

3. **Miśra** — This state stands for the intermediate state between the Śamyaktva and Mithyātva. This state is attained if there is any doubt in any of the categories of truth. This stage prevails for an antarmuhūrta, afterwhich the soul either falls back to the first stage or rises up to the fourth stage or above.

4. **Avirati Samyagdṛṣṭi** — In this stage, right belief manifests completely but the capability of accepting vows is not developed.

5. **Deśavirati** — In this stage, the soul attains the capacity of observing the partial vows prescribed for lay followers.

6. **Pramatta Saṃyata** — This is the stage of the soul which becomes fully self-restrained by accepting the great vows of an ascetic, but he is still in the grip of remissness (pramāda).

7. **Apramatta Saṃyat** — Here the ascetic becomes free from remissness. Each moment is spent in complete alertness and spiritual vigilance. But this state cannot last for a time longer than an antaramuhūrta.

8. **Nivṛttibādara or Apūrvakaraṇa** — The soul attains the special purification which it had never experienced before. This guṇasthāna is also known as apūrvakaraṇa. Here starts the subsidence or elimination of the gross passions. A pair of ladders originates from this guṇasthāna—

1. **Upaśama Śreṇi** — the ladder of subsidence.
2. **Kṣapaka Śreṇi** — the ladder of elimination.

In the former ladder, the soul progresses further by subsiding the conduct-deluding karma, whereas in the latter one, the soul climbs up by eliminating it.

The soul's maximum stay at this stage is for antarmuhūrta.

9. **Anivṛttibādara** — At this stage, the aspirant starts getting control over the subtle forms of passions.

10. **Sukṣama-samparāya** — At this stage, the soul becomes free from the influence of all the passions except very subtle greed.

11. **Upaśāntamoha** — In this stage, Mohanīya Karma gets fully subsided.

12. **Kṣīṇamoha** — In this stage, Mohanīya karma gets completely annihilated.

13. **Sayogī Kevalī** — In the very first instant of this stage, the jīva destroys the remaining three ghātī karmās viz., Jñānāvaraṇīya karma, Darśanāvarṇīya karma, Antarāya karma. The soul now becomes omniscient (Kevalī) but still indulges in the activities of body, speech and mind.

14. **Ayogī Kevalī** — This is the last and final stage of spiritual development. Here the soul becomes free from all activities and becomes motionless like a mountain. After staying in this state for a short time (equivalent to the time taken for the pronunciation of five short vowels) the soul becomes emancipated.

Jain Ethics

Non-violence

The first & foremost principle of Jain philosophy is non-violence (ahiṃsā). Non-violence means not to kill or hurt any living being with the body, speech or mind. This is possible only for those persons who dedicate their whole life on the basis of Mahāvratas and who have renounced their household life.

There are three kinds of violence :

1. Āraṃbhajā hiṃsā — The violence perpetrated during agriculture or professional activities such as commerce, industry etc..
2. Virodhajā hiṃsā — The violence perpetrated in defense against aggression.
3. Saṅkalpajā hiṃsā — The violence perpetrated intention and by premeditated activities .

It is not incumbent upon a lay follower to eschew the first two kinds of violence. But it is necessary for them to renounce the third kind, of course, by gradually minimizing it.

First of all one should shun all thoughts leading to sankalpajā hiṃsā coming to his mind out of attachment or aversion. An awakened lay follower would also try to avoid the first two kinds of violence as far as possible. At least, he would not indulge in such violence which result in environmental destruction.

The minor vow called 'Ahiṃsā Aṇuvrat' prescribed by Lord Mahāvīra is an effective step in the direction of creating a healthy society.

Non-possession

The principle of non-possession is even more important than that of non-violence. It actually signifies the limiting of desires and accumulation of wealth. But many people do not know much about this principle. Generally people say that non-violence is the fundamental principle of Jainism, and quote the aphorism—'ahiṃsā paramo dharmaḥ' which is not, however, from a Jain scripture, but from vedic literature. In fact, according to Mahāvīra, aparigraha is more fundamental, because the root cause of violence is parigraha or possessiveness.

A person perpetrates violence due to desire for possession. It is the main requirement of life. A person cannot sustain life without it. The craving for more possessions make people indulge in violence. The greed for money, land etc. and the craze for acquiring more things are the root causes of violence. So non-violence is secondary whereas non-possession is the main principle of Jain philosophy.

One cannot understand Lord Mahāvīra's conception of non-violence until and unless one comprehends his principle of non-possession. Violence and acquisitiveness go hand in hand.

Once the Chief Disciple Gautam asked Lord Mahāvīra, "Lord! Can man attain enlightenment?"

Mahāvīra : "Yes he can."
Gautam : "Lord! How can he do so?"
Mahāvīra : "By renouncing violence and possession."
Gautam : "Can man be spiritual?"
Mahāvīra : "Yes, he can."
Gautam : "Lord, how can he do so?"
Mahāvīra : "By renouncing violence and possession."

Jain Monastic Conduct

Lord Mahāvīra has prescribed religion for both lay followers as well as ascetics:

1. **Agāra Dharma** — i.e., Religion or code of conduct for household.
2. **Anagāra Dharma** — i.e., Religion or code of conduct for monks and nuns.

There are five Mahāvratas (great vows) to be observed by Jain monks and nuns —

1. **Non-violence**
2. **Truth**
3. **Non-Stealing**
4. **Celibacy**
5. **Non-possession**

These five vows are to be observed all their lives. The monk (or nun) should never indulge in killing or hurting any living being by body, speech or mind. Under no circumstances should they ever tell a lie. They should not steal anything and should obtain himself from anykind of sexual activity. Monks and nuns shouldn't touch the opposite sex. They shouldn't have any kind of possession except those which are necessary for sustaining life. All the monks and nuns have to follow these Mahāvratas even in adverse conditions.

All the monks and nuns should also practice the rules of deportment called Samiti & Gupti.

Five Samities

1. Iryā Samiti — Walking in a disciplined way.
2. Bhāṣā Samiti — Speaking in a disciplined way.
3. Eṣeṇā Samiti — Accepting food etc. in accordance with the rules prescribed for obtaining food etc. and eating food in a disciplined way.
4. Ādāna Nikṣepa Samiti — Using utensils in a disciplined way.
5. Utsarga Samiti — Disposal of excreta in a disciplined way.

Three Gupties

1. Mana Gupti — Control over mental activities.
2. Vacana Gupti — Observance of silence.
3. Kāya Gupti — Control of physical activities.

Code of Conduct for the Lay Follower

After having laid down a discipline for the ascetics, Mahāvīra laid down a code of conduct for householders too. He said that although householders cannot be free from their responsibilities concerning the family, society, the state etc., yet they should observe the following five minor vows (aṇuvratas):

(i) Abstinence from gross violence.
(ii) Abstinence from gross falsehood.
(iii) Abstinence from gross stealing.
(iv) Practise of chastity.
(v) To limit desires — to put a limit on accumulation of wealth etc.

The householder should practice the following auxiliary vows in order to strengthen the above mentioned minor vows :-

1. Limiting one's journeys in all directions.
2. Limiting consumption of things.
3. Abstinence from acts of unnecessary violence etc..
4. Practice of equanimity for one muhūrta (48 minutes) at least once a day.

5. To put a further limit even to the necessary activities of worldly interests for a limited time.
6. Practice of fasting and abstaining from worldly activities for the whole day and night, at least once a year.
7. Offering food etc. to ascetics in accordance with their rules.

Jain Logic

Anekānta

We find the description of the Nayavāda and Syādvāda in the canonical literature (Āgamas). The term 'syād' has been used to describe the Naya but the doctrine of 'Anekānta' evolved later on. The term 'Anekānta' was first used probably by Ācārya Siddhasena 'Divākar' who was one of greatest Jain logicians.

Anekānta is a very important doctrine of Jain philosophy. According to the doctrine of Anekānta, every substance is possessed of an infinite number of opposite attributes. When one wants to describe something, one of the attributes becomes primary and the others become secondary in ones statement. For example, there is a banana. One says that it is green in colour, whereas someone else says it is white. Both perspectives are right. One gives priority to its external color which is green while the other one gives priority to its internal color which is white. If one insists only on his own view, he cannot see the whole truth. Thus, according to the doctrine of Anekānta, the absolutistic view cannot be right.

We can understand the importance of Anekānta through the process of churning curd. After churning curd, butter comes out. As a matter of fact, the doctrine of Anekānta is like churning. During the process of churning, both hands do not go together. One hand goes ahead and the other remains behind. As a result, butter is taken out. If both hands remain adamant on remaining ahead, how will the butter be formed?

It is the same with the method of walking. When the left leg moves ahead, the right remains behind. Then when the right goes ahead the left stays back. If any of them insists not to move, how will movement be possible?

Anekānta can be understood through the example of democracy. Today is the age of democracy, where a person, who is the President now, becomes an ordinary citizen after completing his tenure and an ordinary citizen may now become the President in future.

The famous story of The Elephant and the Five Blind People also illustrates the doctrine of Anekānta. Once upon a time, an elephant came to a village for the first time. The villagers had not seen it till then and were quite unfamiliar with such as animal. Five blind people were also living there. When they heard about it, they went to see it, but due to lack of vision they perceived it only by touching it. Each of them touched a part of the elephant's body and insisted on their own experiences.

One of them who had touched its tail said, "An elephant is like a rope."

The second one who had touched its leg said, "It is like a pillar."

The third one who had touched its trunk said, "It is like a swing."

The fourth one who had touched its stomach said, "It is like a wall."

The fifth one who had touched its ears said, "It is like a winnower."

On the basis of different tactile feelings their conclusions were different. All of them had touched only one part of the elephant. Consequently, they insisted only on their own views and kept on fighting regarding the shape of the elephant. Just then a person with vision arrived. On realizing the reason for their dispute, he asked them why are you quarrelling? All of you are blind and you only know one part of the elephant and not the entire elephant. I will tell you the reality. An elephant is the combined form of all these parts - its ears, legs, stomach, trunk, and tail. Each of you only touched a part of it and made your own conclusions, which was only partly right.

Then the blind men understood the reality and repented for their absolutistic views. According to the principle of

'Anekānta', one should take into account all aspects to understand the whole.

The doctrine of Anekānta is applicable in practical life. Due to absolutistic viewpoints, one is constantly struggling in the domains of individual and family life, social and political life. In this context, the principle of 'Anekānta' can play a vital role in resolving conflict. One who adopts the outlook of Anekānta, would listen to others' views, while presenting his own thoughts. When one insists only on one's own views, he would drift away from the truth, but when the person also considers others views, beautiful flowers of truth blossom there.

Nayavāda

'Nayavāda' is another doctrine of Jain philosophy. According to this theory, every thought is true from a certain standpoint. No idea is false. How liberal this concept is! Whatever philosophies, sects, ideas exist in this world are all true. They become false only when they are absolute. If they are non-absolutistic they are true. This is accommodating attitude of Jain philosophy that gives due importance to other philosophies too.

Mainly, there are two types of nayas, through which we can identify each substance.

(i) Dravyārthika Naya
(ii) Paryāyārthika Naya

The eternal element of any substance and its changing state (i.e., mode) both work in union, both co-exist. The former is realized by Dravyārthika Naya and the latter by the Paryāyārthika Naya. The latter is concerned with the 'mode' as the reality, while the former is only concerned with 'permanence' as the reality.

Mahāvīra accepted that both the views are true. Once, Somila asked Mahāvīra whether he was one or many. Mahāvīra replied that he was one as well as many. He further said that from the point of view of substance, he was one, and from the point of view of mode (transformation), he was many.

Basically there are seven Nayas (view-points) —

1. Naigama — the view which accepts both identity and difference.
2. Saṃgraha — the view that posits only non-difference.
3. Vyavahāra — the view that posits only difference.
4. Ṛjusūtra — the view that posits only the state existing at the present moment.
5. Śabda — the view which assigns different meanings to a word according to different times or usages etc..
6. Samabhirūḍha — the view that assigns different meanings to the synonymous words on the basis of nuances according to their etymology.
7. Evaṃbhūta — the view that assigns meaning to a word only on the basis of the present action of the person in which he is actually engaged.

Jain Literature

Scripture

The scriptures propounded by Pārśva were available even up to the period of Tīrthaṅkara Mahāvīra. They are called 'Pūrvas'. However, no written teachings or records given by Ṛṣabha (Ist Tīrthaṅkara) till Ariṣṭanemi (22nd Tīrthaṅkara) were available then. At present, what we have available for understanding the fundamentals of Jainism, are the Āgamas taught by Mahāvīra.

As the 'Vedas' hold an important place in Vedic tradition, the 'Tripiṭaka' in the Buddhist tradition, the 'Gurugranth Sāhib' in Sikhism, 'Torah' in Judaism and the 'Bible' in Christianity, so also, the 'Āgamas' are the main canonical texts in the Jain tradition. They are called Dvādaśāṅgī and Gaṇipiṭaka.

They are 12 in number, each dealing with a special discipline of Jainism.

1. Ācārāṅga—Monasticism and spiritual discipline.
2. Sūtrakṛtāṅga—Philosophical description.

3. Sthānāṅga — A collection of the above subjects in numerical sets of one to ten.
4. Samavāyāṅga — Also serves as a collection of material on various subjects in a numerical system, with number one to more than one hundred.
5. Bhagavatī — Ontology and philosophy. It is a sort of encyclopaedia.
6. Jñātādharmakathā — Parables.
7. Upāsakadaśā — The ethical conduct of the lay followers.
8. Antakṛddaśa — Narrations of people who have attained emancipation.
9. Anuttaropapātikadaśa — Narration about people born in Anuttara Vimāna (the highest class of gods).
10. Praśnavyākaraṇa — Discusses the five types of āśravas (causes of influx of karma) and saṃvara (cause of inhibition of āśravas).
11. Vipāka — Narrates the life of people who have experienced benevolent and malevolent fruition of karma.
12. Dṛṣṭivāda — Contained the 14 Pūrvas which are now extinct.

The Authenticity of Scripture

Tīrthaṅkaras are 'Kevalī' (omniscient). According to Jain philosophy, only the articulation of 'Kevalī' is 'Pramāṇa' or valid cognition. Many Indian philosophers believe that only God is 'omniscient', human beings cannot be omniscient. But Jain philosophy asserts that only a human being can be omniscient and none else.

An authentic human being himself holds a primary place in Jainism while the authenticity of scriptures holds a secondary position, the latter being confined by the limitation of articulation.

Salient Features of Jain Religion

Universal Religion

One of the special qualities of the Jain religion is that it can be acknowledged as a 'universal religion'. Many creeds insist, "join my religion, come to my sect, only then will you be liberated." According to Jainism, religion is higher than sects. If a person who is not even a follower of the Jain religion practises dharma which consists in becoming free from attachment and aversion, they are a Jain in the true sense. This shows the magnanimity of Jainism.

There is a concept of āsoccā kevalī" in Jainism. According to this, there may be a person who has no initial knowledge of religion; neither has he joined any sect nor accepted anyone as his 'guru', but his cool and calm personality, polite and tolerant nature can take him to the state of attainment of "kevala jñāna". This concept in the Jain religion paves the way for it being acknowledged as a universal religion, It is indeed a "Non-sectarian religion".

The Caste System

In the Jain religion the conception of caste is considered unreal. It does not give any spiritual importance to caste by birth. During the period of Lord Mahāvīra, the Vedic tradition laid much stress on caste. Castism based on caste by birth was prevalent at that time. People were supposed to be superior and inferior on the basis of their caste. Lord Mahāvīra raised his voice against this. He said 'Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra are all divided according to their work and not according to their caste'. A single person can belong to all four castes in his life. When a person protects their country from enemies, he becomes a Kṣatriya. When he does any business, he becomes a Vaiśya. When he does a service, he is a Śūdra and while teaching he is a Brāhmaṇa.

In the case of Muni Harikeśa who belonged to Cāndāla caste, Mahāvīra said—'It is the penance and austerity, which deserve reverence and not the caste'. This is why Muni Harikeśa was respected by all the 'Ṛṣikumāras'.

As Lord Mahāvīra does not give any spiritual importance to caste, he was totally against the practice of untouchability. According to him, to consider anyone untouchable on the basis of caste was violence. In Ācārāṅga, he says, "ṇo hīṇe, ṇo airitte." (I.e., "No one is inferior, no one is superior.").

Equanimity

Who is superior - male or female? Since ancient times this question has been asked and it has been supposed that the male is superior to the female. Men always made women dance to their tunes. In ancient times, females were treated badly and cruelly. It was Lord Mahāvīra who gave equal importance to men and women. Mahāvīra was the first person who initiated women into his order.

In the Buddhist religion, Anand requested Buddha to initiate Gautamī. But he rejected the idea and said, 'If I initiate women into the order it will be destroyed'. Later on, after insistence, Buddha agreed, but unwillingly.

Mahāvīra went against the prevailing social norms and uplifted the fair sex, as a result that nuns outnumbered monks. Historical records show that there were 14000 monks and 36000 nuns in Mahāvīra's order.

Jain Mantra

There is a popular 'Mantra' which has been accepted by both divisions of Jains, Śvetāmbara as well as Digambara. It is called "Namaskāra Mahāmantra":

Ṇamo Arahaṃtāṇaṃ

Ṇamo Siddhāṇaṃ

Ṇamo Āyariyāṇaṃ

Ṇamo Uvajjhāyāṇaṃ

Ṇamo Loe Savva Sāhūṇaṃ

Ṇamo Arahaṃtāṇaṃ means I bow my head to the Arhats. Arhats or the Adorable Ones are the role models or ideals who have attained unlimited knowledge, unlimited intuition unlimited energy and unlimited bliss by destroying the four Ghāti Karmas.

Ṇamo Siddhāṇaṃ means I bow my head to the Siddhas—the Liberated Souls who have destroyed all eight karmas and obtained emancipation.

Namo Āyariyāṇaṃ means I bow my head to the Ācāryas (Preceptors) who are the symbols of Right Conduct, and act as the leaders of the religious order.

Ṇamo Uvajjhāyāṇaṃ means I bow my head to the Upādhyāyas (well versed scholars of the Scriptures).They are very embodiment of knowledge, and bear the responsibility of teaching monks and nuns in the Order.

Ṇamo Loe Savva Sāhūṇaṃ means I bow my head to all the monks who have accepted the five Mahāvratas; viz., non-violence, truth, non-stealing, celibacy and non-possession.

All Jain followers recite this Mantra and achieve the desired goal. It can be seen that it is entirely free from "personal adoration", and hence, can serve as a "Universal" mantra.

Jain Festivals (Parvas)

In Indian culture, various festivals play a very significant role in the life of people. Indian people give great importance to these festivals, and celebrate them with great enthusiasm.

Festivals fall into three types :-

1. **Social festivals** :- Holi, Diwali, Rākhī etc..
2. **National festivals** :- Republic Day, Independence Day, Mahatma Gandhi Jayanti etc.
3. **Spiritual festivals** :- Paryuṣaṇa, Dasa Lakṣaṇa etc..

The Paryuṣaṇa Parva in the Śvetāmbaras and the Dasalakṣaṇa Parva in the Digambaras are the most important Parvas of the Jain Samaj. They are the symbol of spiritual awakening. The Paryuṣaṇa Parva lasts for 8 days, while the Dasalakṣaṇa Parva for 10 days.

These festivals inspire a person to examine their past, to purify the present & not indulge in the transgression of accepted vows in the future.

Samvatsarī is the auspicious day of this festival. The main activity of this day is evening Pratikramaṇa. Every person apologizes for his shortcomings on this day by asking all beings to forgive them for their follies and by giving forgiveness to all beings with pure heart. It is a unique festival of Kṣamā (forgiveness).

Who is a Real Jain?

Once, when Ācārya Tulsī visited Jodhpur, he was asked, why the number of Jain followers was so small, when the jain tenets were so excellent.

Ācārya Tulsī said "I don't believe the number of Jains is as small as you think." The reply was quite surprising Ācārya Tulsī clarified it thus: "Lord Mahāvīra's religion does not give importance to taking birth in a Jain family, but to the faith and practice of its tenets. The relevance of such a religion transcends time and space. The basic tenets of Jainism are ahiṃsā, aparigraha and anekānta, which are universally acceptable. It is not confined only to rites and rituals. Its real spirit lies in the faith and virtues, which are the foundation for the well-being of humanity as a whole for all times to come. So I am not speaking about the number of Jains by birth, but about that of people at large, who have faith in the Jain tenets and also who try to put them into practice, even though they are not Jain by birth. The number of such people is definitely not so small as you think."

Glossary

adharmāstikāya — medium of rest (non-motion); a metaphysical reality (substance) which acts as an universal medium of rest for all pudgalas and jīvas; it is non-physical, devoid of consciousness, non-corporeal and ubiquitous (in the whole cosmic space).

agāra dharma — the path of religion, prescribed for the lay followers; the spiritual practice of observing the twelve vows, including five aṇuvratas. See also—anagāra dharma.

aghātī karma — the karma which is non-destroying in the sense that it is not veiling the fundamental attribute of the soul; it is responsible only for providing pleasure or pain etc., to the soul or auspicious-unauspicious material objects to the soul; it may be puṇya or pāpa; it however cannot cause new bondage of pāpa karma; all the four aghātī karmas are annihilated only at the time of the attainment of emancipation.

ahiṃsā — non-injury; it consists in not hurting life (the prāṇas), restraint in respect of all living beings or absence of remissness.

ahiṃsā aṇuvrata — abstinence from gross violence; it is the first minor vow prescribed for lay followers.

ahiṃsā paramo dharmaḥ — "non-violence is the highest religious principle"; this maxim is found in Mahābhārata; (it is however not found in any Jain scripture; generally it is misunderstood as being said by Bhagavān Mahāvīra.

ajīva (tattva) — the non-soul; it is one of the nine tattvas; the non-soul is a real entity which is devoid of consciousness; the three tattvas viz., puṇya, pāpa and bandha are not independent tattvas but only the modifications of the ajīva tattva.

alokākāśa — supra-cosmic space; see—lokākāśa.

anagāra dharma — the path of religion, prescribed for the ascetics; the spiritual practice of observing the five big vows; agāra literally means "home"; as the ascetics are homeless, their religion is called anagāra dharma. See also—agāra dharma.

antaramuhūrta — a measure of time, which is equal to 48 minutes.

anekānta (vāda) — doctrine of non-absolutism; it asserts that every real entity is possessed of an infinite number of pairs of opposite attributes; hence, non-absolutism is a synthesis of an infinite number of such dualities; thus, every entity is eternal as well as non-eternal, one as well as many, general as well as particular, expressible as well as inexpressible and so on; through syādvāda we can express the anekānta nature of reality. Also see—syādvāda.

antarāya karma — obstructing karma; it is a type of karma, the arising of which is responsible for the obstruction of the quality of power of the soul; it has five sub-types—

(1) obstruction in the spiritual power to give (dānāntarāya)

(2) obstruction in the spiritual power to gain (lābhāntarāya)

(3) obstruction in the spiritual power to indulge in consumption (bhogāntaraya)

(4) Obstruction in the spiritual power to indulge in re-consumption (upabhogāntarāya)

(5) Obstruction in the spiritual power of utilizing spiritual energy (for self-exertion) (vīryāntarāya); unless it is completely annihilated, the soul cannot become kevalī.

anubhāga (bandha) — intensity (of karma); it means the intensity of the fruition of karma; it is twofold—strong and mild.

aṇuvrata — minor (or small) vows for the lay-followers; the mahāvratas (great vows) are prescribed for the ascetics.

aparigraha — non-possession; it consists in relinquishment of possessiveness (the instinct 'to have' or the 'having mode'). See also—parigraha.

apavartanā—attenuation; to bring about the decrease in the duration and intensity of karma.

arhat (arihanta)—the adorable one; it is synonymous with tīrthaṅkara.

asoccā kevalī — an omniscient person who has attained omniscience even without formally learning about the doctrines propounded by the omniscient ones; it indicates that the spontaneous kṣayopaśama of the related karma enables one to obtain knowledge about the truth without any formal discourse and the like; once a soul gets rid of the knowledge-veiling karma, it becomes kevalī, irrespective of whether it had a prior acquaintance with the teachings or not.

astikāya — a real substance which is capable of extending itself; out of the six real substances, five except time are astikāyas; each astikāya consists of many pradeśas.

avasarpiṇī — the descending semi-cycle of time; the time-wheel is divided into two halves—avasarpiṇī and utsarpiṇī (the ascending semi-cycle of time).

ācārya—the preceptor; it is the highest post in the Jain religious order.

ākāśāstikāya—space; a metaphysical reality (substance) which acts as an universal container for all substances; the whole space is one and indivisible; it is non-physical, devoid of consciousness, non-corporeal and ubiquitous (in the whole cosmos as well as the supra-cosmos).

ārambhajā (hiṃsā) — the violence perpetrated during the activities of earning a livelihood such as agriculture, business etc., a lay follower has to indulge in this type of violence.

ārā — an epoch of the time-cycle; each semi-cycle of the time-wheel is divided into six epochs (spokes).

āśrava (tattva) — the causes of influx of karma; it is an intrinsic mutation of jīva (soul), responsible for the attraction of karma-pudgala; it is like the door in a soul through which the karma-pudgala enters in; being a mutation of jīva, it is a modification of the jīva tattva.

āyuṣya karma — life-span-determining karma; it is a type of karma which is responsible for the life-span of the soul in a particular realm; it has four sub-types—

1. life-span-determining in the realm of gods (devāyuṣya)
2. life-span-determining in the realm of humans (manuṣyāyuṣya)
3. life-span-determining in the realm of sub-humans (tiryañcāyuṣya)
4. life-span-determining in the realm of infernals (nārakāyuṣya); the first two sub-types are auspicious, the last two are inauspicious; only a soul in the second sub-type (i.e., human-life-span) can attain emancipation; unless the āyuṣya karma is completely annihilated, the soul cannot attain emancipation.

baddha jīva — mundane soul; every soul remains in this state on account of its bondage with karma; when any soul, through its puruṣārtha, succeeds in becoming free from all karmas, it ceases to be a baddha jīva and becomes a mukta jīva (i.e., emancipated soul).

bandha (tattva) — bondage of karma; assimilation of the karma-pudgala by the soul, that is mutual coalescence like the relation between milk and water; it is fourfold viz., type, duration, intensity and quantum (of the karma-pudgala); metaphysically being a pudgala, it is a modification of ajīva tattva.

bhāva — the subtler states of consciousness which are responsible for the arising of emotions which prelude the emergence of mental states such as thinking and the like; bhāva is a direct consequence of the transformation of leśyā.

dalika (karma) — the karmas which are amenable to alteration through puruṣārtha; see—nikācita (karma).

darśanāvaraṇīya karma — intuition-veiling karma; it is a type of karma, the rise of which is responsible for obscuring the quality of intuition (perception of the generic attribute of the substance); unless the soul annihilates it completely, it cannot attain kevaladarśana; it has nine subtypes—

1. that which veils cakṣudarśana (intuition through the sense-organ of vision)
2. that which veils acakṣudarśana (intuition through the sense-organs other than the eyes).
3. that which veils avadhidarśana (intuition of the clairvoyant person)
4. that which veils kevaladarśana (intuition of the omniscient person)
5. getting normal sleep (nidrā)
6. getting abnormal sleep (nidrā-nidrā)
7. getting sleep even while standing (pracalā)
8. getting sleep even while walking i.e., somnambulism (praclā-pracalā)
9. indulging in gross violence even during somnambulism (styānarddhinidrā).

daśalakṣaṇa parva — a ten day celebration of observing the ten characteristics of dharma; a spiritual festival of the Digambara Jains; see also—paryuṣaṇa parva; the last day of the paryuṣaṇa parva coincides with the first day of the daśalakṣaṇa parva.

divālī — a great social festival celebrated on the 15th night of the dark half of the lunar month of Kārtika; according to Jains, Bhagavān Mahāvīra attained the nirvāṇa (emancipation) on this night; it is believed that the gods lit the lamps to celebrate the nirvāṇa of Bhagavān Mahāvīra, and hence, people also lit earthen lamps to celebrate divālī.

duṣama — the epoch in which troublesome conditions of the region prevail; the people of this time experience unhappiness in their life.

duṣama-duṣamā — the epoch in which extremely troublesome conditions of the region prevail; people of this time experience extreme unhappiness in their life.

duṣama-suṣamā — the epoch in which more troublesome, but slightly splendid conditions of the region prevail; people of this time experience more unhappiness but slight happiness too.

dravyārthika naya — the naya which takes cognizance only of the substance, neglecting the mode; it is a substantive standpoint; out of the seven nayas, the first two belong to this naya.

dharma — righteousness; it is the means to the purification of the soul; the word 'religion' which is generally used for dharma is however used to connote 'the system of faith and worship', in Jainism, dharma is considered as something internal i.e., a spiritual quality and hence ahiṃsā (non-violence) and the like are real dharma.

dharmāstikāya — medium of motion; a metaphysical reality (substance) which acts as an universal medium of motion of all pudgalas and jīva; it is non-physical, devoid of consciousness, non-corporeal and ubiquitous (in the whole cosmic space).

dhrauvya — persistence; it is a necessary condition of reality (sat); from the substantial point of view, the substance persists for ever, i.e., it is eternal or permanent.

gaṇadhara — it has two meanings—

(1) the chief disciples of a tīrthaṅkara; they are the first disciples initiated by a tīrthaṅkara after his attainment of omniscience; they compile the discourses of the tīrthaṅkara and compose the main canonical texts called aṅga.

(2) One of the seven posts in the Jain religious order; an ascetic who is deputed on this post by the ācārya and is responsible for making arrangements for the journeys (on foot) of the nuns.

gaṇāvacchedaka — one of the seven posts of the Jain religious order; the holder of this post is responsible for the following works— glorifying the religious order by making it popular in the masses, to search for the monastic paraphernalia and make arrangements for their availability, to go in advance to the places of journey on foot and make necessary arrangements for the order; to have concern for all the arrangements of the order and so on.

gaṇī — one of the seven posts of the Jain religious order; the holder of this post has the responsibility for the leadership of the smaller sub-groups within the order.

guṇasthāna — stages of spiritual development; by a figurative identification of the attribute and the possesor of the attribute, the states of the soul are called guṇasthānas (or jīvasthānas).

gupti — self-protection, the inhibition of mind, speech and body; the gupti being nature of cessation, it is practised in the form of desisting from even permissible activities; it means cessation of activities.

gotra karma — status-determing karma; it is a type of karma which is responsible for the attainment of status; it has two sub-types—(i) High status (ucca-gotra) (ii) Low status (nīcā-gotra); when it is completely annihilated, the soul becomes free from high-low statuses.

ghātī karma — the karma which veils the fundamental attribute such as knowledge, intuition etc.; there are four ghātī karmas viz., knowledge-veiling, intuition-veiling, deluding and obstructing; the soul which annihilates these four ghātī karmas becomes omniscient, and attains emancipation at the end of life; it is necessarily in the form of pāpa; it is also the cause of new bondage of the pāpa.

holī — a great social festival celebrated by all Indians in the month of March (i.e., the full moon day of the lunar month Phālguna of Indian calender; it is a festival of color, as people spray colored water on each other; it is purely a worldly festival according to Jainism.

jina — etymologically, it stands for one who has conqured rāga (attachment) and dveṣa (aversion); as a founder of tīrtha, jina is synonymous with tīrthaṅkara; arhat is also synonymous with it.

jīva — soul; it is synonymous with ātmā; a living being is generally called as a jīva; it is an eternal existence which never perishes; in its worldly state, it is bound with karma and it goes on taking birth again and again; in liberated state, it ever remains as a soul free from karma. See also—jīva (tattva).

jīva (tattva) — the soul; it is one of the nine tattvas; the soul is a real entity which is characterized by consciousness; the four tattvas viz., āśrava, saṃvara, nirjarā, and mokṣa are not independent tattvas but only the modifications of the jīva (tattva). See also jīva.

jīvasthāna — see—guṇasthāna.

jivāstikāya — see—jīva.

jñānāvaraṇīya karma — knowledge-veiling karma; it is a type of karma, the rise of which is responsible for obscuring the quality of knowledge; unless the soul annihilates it completely, it cannot attain kevalajñāna; it has five sub-types—

1. that which veils matijñāna (cognitive perception)
2. that which veils śrutajñāna (articulate knowledge)
3. that which veils avadhijñāna, (clairvoyance)
4. that which veils manaḥparyavajñāna (mind-reading knowledge)
5. that which veils kevalajñāna (omniscience).

jyotiparva — the festival of 'Dīpāvali'; literally, it means the festival of light or spiritual enlightenment. See also—divālī.

kāla — time; it is a metaphorical substance, being a mode of the soul and non-soul; it is also one of the five smavāyas, which have a cumulative effect in deciding the future of the soul.

kāpota (leśyā) — the grey aural coloration; the lowest type of malevolent leśyā.

karma — the special type of material (paudgalikā) aggregates, belonging to karma-vargaṇā, (which are fit for being transferred into different varieties of karma) get attracted to the soul on account of its activity and ultimately get bound to it; after being bound to the soul, they give their effect as a result of which the soul undergoes the cycle of transmigration (birth and death); thus karma is a psycho-physical force keeping the soul in its mundane state; only after becoming totally free from karma, can the soul attain mokṣa (the emancipation); it is very subtle form of matter which plays the major role in deciding the future of the soul; it is also one of the five samavāyas, which have a cumulative effect in deciding the future of the soul.

karma-vargaṇā — a special group of pudgala which is fit for becoming karma; the aggregates of karma-vargaṇā consist of infinite number of paramāṇus (ultimate atoms) possessed of only four fundamental touches; it belongs to a very very subtle form of matter (pudgala).

kevalajñāna — omniscience; the knowledge which directly cognizes all the substances with all their modes; it is pure and perfect knowledge; it is the intrinsic nature of soul and is attained on total elimination of the knowledge-veiling karma.

kṛṣṇa (leśyā) — the black aural coloration; the worst of the three malevolent leśyās.

kṣapaka śreṇī — the (spiritual) ladder of elimination (of karma); it is one of the two spiritual ladders starting from the eighth guṇasthāna; in this ladder, the soul advances up to the twelfth guṇasthāna, by successively eliminating the four passions, viz., anger, conceit, deceit and greed; after eliminating deluding karma in the 12th guṇasthāna; the soul attains omniscience in the 13th guṇasthāna.

kṣaya — elimination (or annihilation) of karma; it means total cessation of karma; it is possible to attain kṣaya of all the eight types; the kṣaya of faith-deluding karma yields kṣāyika samyaktva, that of conduct-deluding karma results in the attainment of kṣāyika cāritra, that of knowledge-veiling karma yields omniscience, and so on.

kṣayopaśama — elimination-cum-subsidence of karma; the four ghāti karmas are amenable to kṣayopaśama as a result of which one can attain four types of knowledge etc.; it can take place from the first guṇasthāna up to the tenth guṇasthāna.

leśyā — aural coloration; it is a transformation of the soul consequent upon the association with the material substance constituting the material aggregates quâ activity (yoga); such a transformation takes place when the subtle material aggregates of colors like black etc., analogous to that of a crystal (reacting to light), get associated with the soul; leśyā can be compared with the modern concept of the aura; it is mainly divided into two types—
(i) malevolent
(ii) benevolent;
the black (kṛṣṇa), blue (nīla) and grey (kāpota) are malevolent, while red (tejas), yellow (padma) and white (śukla) are benevolent.

lokākāśa — cosmic space; the loka (cosmos) is confined to finite space, while aloka (supra-cosmos) is infinite and stretches beyond the loka.

mahāvrata — a great vow; there are five great vows prescribed for a Jain ascetic; they are—non-violence, truth, non-stealing, celibacy and non-possession; these five are to be observed completely for the whole life.

mithyātva — perversity—comprehension of the untruth as truth, consequent upon the emergence of faith-deluding karma; it is one of the five main types of āśrava.

mohanīya karma — deluding karma; it is a type of karma, the rise of which is responsible for destroying the quality of bliss (which is inherent in the soul); it has two sub-types—
1. that which distorts faith (darśana mohanīya)
2. that which distorts conduct (cāritra mohanīya); unless it is completely annihilated,
the soul cannot become free from passions (kaṣāya) or attain the state of vītarāga; it is the main culprit in the perpetuation of the bondage of karma and extending the mundane state of the soul.

mokṣa (tattva) — emancipation; the establishment of the soul in its own nature (which consists of pure knowledge and intuition) on account of the total annihilation of all karma; it remains for eternity the liberated soul becomes free from the body, karma etc. and is endowed with infinite knowledge etc., extreme bliss and free from birth and death for ever; being the state of the soul, it is a modification of the jīva tattva.

muhūrta — a time-unit equivalent to 48 minutes.

mukta jīva (siddhātmā) — a liberated soul; it is the soul which has attained emancipation (mokṣa); it occupies the space situated at the upper end of the loka (universe) forever. See—mokṣa.

namokāra mantra — obeisance mantra; it is a sacred Jain mantra in which obeisance is paid to Arhats, Siddhas, Ācāryas, Upādhyāyas and all monks and nuns of the world.

naya — a standpoint; it is the intention of a knower to take cognizance of a particular aspect of reality, without repudiation of the other aspects (that is, a way of approach and observation).

nayavāda — the doctrine which accepts the partial truth presented by a particular naya; naya, being a way of approach and observation from a single standpoint, gives only a partial view of the object, but it never repudiates other standpoints as absolutely false.

nigrantha pravacana — the Jain Religion; as the Jain ascetic is called nigrantha (lit. free from the knot of possessiveness), the original name of the Jain Religion is nirgrantha pravacana.

nikācita — the karma which is not amenable to any alteration, whatsoever; on the other hand, the dalika karma are those which are amenable to alteration such as udīraṇā (pre-mature rise), saṃkramaṇa (inter-type transformation), apavartanā (attenuation of duration and intensity) etc..

nirjarā (tattva) — shedding of karma; it is the intrinsic mutation of jīva (soul), responsible for the shedding of karma (from the soul) which results in the purification of the soul; the twelvefold penance is also called nirjarā metaphorically; being a mutation of jīva, it is a modification of the jīva tattva.

niyati — universal law; the laws which govern the transformation of soul and matter universally are one of the five samavāyas which have the cumulative effect in deciding the future of the soul.

nīla (leśyā) — the blue aural coloration; the middle quality of the malevolent leśyā.

nāma karma — body-determining karma; it is a type of karma, which is responsible for getting all material objects including body; it has mainly two sub-types—(i) auspicious (śubha) (ii) inauspicious (aśubha); when it is completely annihilated, the soul becomes free from the body and attains its nature of non-corporeality; there are 103 sub-types which determine the different constituents of the body such as its complexion, bone-structure, shape and size etc.; (in modern terminology it can be related with the genetic structure of the living being).

padma (leśyā) — the yellow aural coloration; the middle quality of the benevolent leśyā.

pañcāstikāya — the five fundamental extended real substances of the universe. See also—astikāya.

pāpa (tattva) — inauspicious or evil karma; it is the demerit in the sense that it produces evil or unfavourable spiritual as well as material conditions such as veiling knowledge etc., and unhappiness etc. when it arises; metaphorically the causes leading to the bondage of pāpa (karma) is also called pāpa, which is of 18 types viz., killing, lying, stealing, sexual indulgence, possessing wealth etc., indulging in anger, conceit, deceit, greed, attachment, aversion, quarrel, abuse, backbiting, censure, deceitful untruthfulness, and the thorn of perverted faith; being metaphysically a pudgala, pāpa is a modification of ajīva tattva.

parayāyārthika naya — the naya which takes cognizance only of the modes neglecting the substance; it is a modal standpoint; out of the seven nayas, the last five belong to this naya.

parigraha — possessiveness (the instinct 'to have' or the 'having mode'); material objects such as money, wealth etc. are also considered as parigraha; material objects are called dravya parigraha, the instinct of possessiveness is called bhāva parigraha. See also—aparigraha.

paryaṅkāsana — a yogic posture of sitting cross-legged; it is synonymous with padmāsana (lotus-posture); it consists in resting the left shank on the right thigh and the right shank on the left thigh.

paryuṣaṇa — an eight days' celebration of observing special religious performances of fasting etc.; a festival celebrated in the month of August or September by the Śvetāmbara Jains during the Cāturmāsa (the rainy season); people undertake penances like fasting etc. and occupy themselves in religious activities for eight days; the last day is celebrated as 'Saṃvatsari'.

pradeśa — an indivisible part of any substance which is not separated from the substance; each of the three astikāyas viz., dharmāstikāya, adharmāstikāya and jīvāstikāya has innumerable pradeśas; the ākāśāstikāya as a whole has infinite pradeśas, out of which there are innumerable pradeśas in the cosmic space (lokākāśa), where as infinite number of pradeśas in supra-cosmic space; pudgalāstikāya may have two up to infinite pradeśas.

pradeśa (bandha) — accumulation of karmic aggregates; it is the identification of karmic matter with the soul; the bondage of the karmic mass or quantum.

prakṛti (bandha) — type (of karma); specific nature of the groups of karmic matter acquired wholesale (by the soul) constitutes the type (of bondage); Among the karmas that are acquired wholesale, the specific nature (of the different classes of karmic matter) such as "this is obscuring of knowledge," "this is of intuition" and the like makes up (i.e. is the basis of its classification under varying) types. The knowledge-obscuring and the like are the eight fundamental types.

pramāda — remissness; absence of vigour in the practice of self-restraint or asceticism; it is one of the five main types of āśrava.

pramāṇa — valid cognition; by which the entity is cognised fully, that is, as free from perversion and the like; it is the valid organ of knowledge which reveals itself and others and is free from contradiction. In Jain Logic, pramāṇa, naya, nikṣepa etc. are considered as the means through which the truth or the reals can be understood.

pravartaka — one of the seven posts of the Jain religious order; this post-holder is assigned the responsibility of deputing the ascetics in the religious activities and service (of the fellow ascetic).

pravartini — the nun deputed by the ācārya as the head of the nuns in the Jain religious order; she is to look after the nun's order and maintain the discipline therein.

pudgala/pudgalāstikāya — the physical order of existence which may be in the form of matter or energy; touch, taste, smell and color are its fundamental characteristics; it is classified into many vargaṇās; karma is one of the vargaṇās of pudgala.

puṇya (tattva) — auspicious karma; it is merit in the sense that it produces favourable material conditions such as happiness etc., when such karma arises metaphorically, the causes leading to the bondage of puṇya, which is of nine types viz., offering of food, drink, shelter, bed, cloth etc. to the ascetics, auspicious activities of mind, speech and body, and offering of homage to the ascetics; being metaphysically a pudgala, puṇya is a modification of ajīva tattva.

puruṣārtha — self-exertion; the soul, which is possessed of infinite energy, can exert itself and bring about change even in previously bound karma; self-exertion is one of the five smavāyas which have a cumulative effect in deciding the future of the soul.

rākhi — a social festival of India celebrated in the month of July (or August); the sister ties a thread on the wrist of her brother, as a symbol of "protection".

śramaṇa — a very ancient non-Vedic Indian culture which is traditionally believed to be established by Lord Ṛṣabha, the first tīrthaṅkara of the Jains; it is considered to be antagonastic to the Vedic or Brāhmaṇa Culture.

śukla leśyā — the white aural coloration; the highest quality of the benevolent leśyā.

samiti — comportment; the deportment concerning the activities of the ascetic life; the activities that are congenial to Right Conduct are called comportment.

saṃkalpajā (hiṃsā) — the violence perpetrated intentionally; a lay follower should abstain from this kind of violence.

saṃvara (tattva) — the cause of the stoppage of influx of karma; it is an intrinsic mutation of jīva (soul), responsible for the inhibition of the influx of karma-pudgala, inasmuch as it shuts the doors of the ingress of karma (āśrava-dvāra); being a mutation of jīva, it is a modification of the jīva tattva.

saṃvatsarī — an annual religious festival; a great religious festival of the Śvetāmbara tradition of the Jains celebrated in the month of August or September; it is celebrated as a spiritual festival by observing fasting and performing the practice of pratikramaṇa etc.; 'forgiveness' is the main theme; people not only give and ask for forgiveness heartily, but also formally perform the rite of khamata khamaṇā, i.e., ask others to forgive and give forgiveness to others.

samyaktva — Right Faith; it consists in the firm conviction or unerring belief in the truthfulness of the tattva i.e. the category of truth; it is one of the five main types of saṃvara.

arvajña — an omniscient soul; it is synonymous with kevalī/kevalajñānī.

siddhātmā — see—mukta ātmā.

sthavira — one of the seven posts of the Jain religious order; the holder of this post takes the responsibility of making the ascetics steadfast in the order, to re-establish them, if anyone of them has become unstable with regards to the ascetic life or is on the verge of giving up the ascetic life; to make them free from such hazards and so on.

sthiti (bandha) — duration is the determination of the length of time, for which karma will remain bound with the soul.

suṣamā — the epoch in which splendid conditions in the region prevails; the people in this time experience happiness in their lives.

suṣama-duṣamā — the epoch in which conditions in the region, which are more splendid but at the same time slightly troublesome prevail ;people in this time experience more happiness, but slight unhappiness too.

suṣama-suṣamā — the epoch in which exquisitely splendid conditions in the region prevail; people in this time experience extreme happiness in their lives.

sūtra — the scripture; the sūtra particularly stands for the text of the scripture, especially the Jain canonical texts called āgama.

svabhāva — nature; it is one of the five samavāyas, which have a cumulative effect in deciding the future of the soul.

syādvāda — doctrine of conditional dialectics; here syāt means 'from a certain point of view; (syāt is sometimes misunderstood as 'perhaps' or 'may be'); hence, syādvāda is the doctrine based on 'syāt'; in other words, it is a doctrine of relativity; it is considered to be the system of propositions expressing the anekānta (multiple character of the real), on which is based the doctrine of non-absolutism (anekāntavāda). See also—anekāntavāda.

tattva — a category of truth; the fundamental philosophical truth or principle; in Jain philosophy, there are nine tattvas, the right knowledge of which is considered essential for the attainment of samyaktva.

tejas (leśyā) — the red aural coloration; the lowest quality of benevolent leśyā.

tīrtha — the fourfold religious order of the Jain Religion, consisting of monks, nuns, male lay followers, and female lay followers.

tīrthaṅkara — the founder of the Tīrtha.

udīraṇā — premature realization of karma; it means the fruition of karma before the fixed time and it presupposes the operation of attenuation (apavartanā).

udvartanā — augmentation of duration and intensity etc., of karma.

upādhyāya — the ascetic deputed as the 'teacher' in the Jain religious order by the ācārya; he should be well acquainted with the knowledge of all the Jain canonical texts (āgamas); his main duty is to teach the āgamas.

upśama — subsidence i.e., absence of realization of karma, for an antaramuhūrta; it means cessation of the deluding karma that was due to arise and the total non-arising of others; the upaśama of the faith-deluding karma yields right-view called aupaśamika-samyaktva, while that of the conduct-deluding karma results in attainment of aupaśamika cāritra.

upśama śreṇī — the spiritual ladder of subsidence of karma; it is one of the two spiritual ladders starting from the eighth guṇasthān; in this ladder, the soul advances upto the eleventh guṇasthāna, by successively eliminating the four passions of anger, conceit, deceit and greed; after reaching the eleventh guṇasthāna, the soul again falls down.

utpāda — origination; it is a necessary condition of reality (sat); from the modal point of view, the new mode of every real substance originates every moment.

utsarpiṇī — the ascending semicycle of time; see—avasarpiṇī.

vedanīya karma — feeling-producing karma; it is a type of karma, the arising of which is responsible for feelings of pleasure and pain; it has two sub-types:

(i) **sātavedanīya**—pleasure-producing

(ii) **asātavedanīya**—pain-producing.

virodhajā (hiṃsā) — the violence perpetrated for defence against aggression; a lay follower may have to indulge in this kind of violence; for example, when an enemy attacks one's country.

vitarāga — etymologically, it stands for one who is free from rāga (attachment); actually it means one who is free from dveṣa (aversion) also; qualitatively a soul becomes vītarāga in the eleventh and twelfth guṇasthāna.

vyañjana paryāya — the explicit mode (paryāya) of the substances (dravya), which is gross, lasting for some time and amenable to verbal expression; the implicit mode (arthaparyāya), on the other hand, is subtle and instantaneous modification of the object.

vyaya — cessation; it is a necessary condition of reality (sat); from the modal point of view, the earlier mode of every real substance ceases every moment.

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